

Historicality  
By Shomit Sirohi

Introduction  
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In fact the student of mine Sirohi, was a Prophet – all of this means that experience is lived with the people and I call this impossible that we live a happy Christian life in Communalised India, it was under attack by large forces of political types – here I call for this case study to inform the students of history in our world – that in fact Heideggereanism is Sirohian art.

I thank him.

- I. The Organon in the Published Manuscript of Heidegger's Being and Time Matched to the Actual Le Tiempes Letres published recently.

In fact all the developments of Being and Time are finally translated to Being and Existence in my own work – collective dimensions of social life which include the history of automobile workers in the Manesar and Mumbai belt with different temporalities of in fact short or long durations of class struggle as class strike or sit in and wild-cat strike which then are multiples which are organised in virtual empiricism as the Pricol Chennai axis to the Baxter, Bricole and even Maruti Suzuki with Honda and Wimar and Winzip and even forms of Dharuera and Bawal factories of in fact Cheptar and Jazz-Pro which then mediate the categories of class struggle with in fact forms of empiricism – it means the intertwined dialectic of the large organised working class in India whose specificity is in fact a long colonial history of Ambedkarite class formation which is under general strike against the Gandhian conception of labour which is trust-co-operative for hegemony towards the organisation of the people in horizontalism for assault on the Islamic collectives which is the Communal ideology of Ramrajya and even Hind Swaraj against Jinnah's developments of Islamic Pakistani tehreek and such conceptions of separation as Hijrat for Promised Land and this type of Idealism for Islam in India – then becomes in fact a empirical case study of concepts –

Kairos.

- II. Transferring all these temporal dynamics in empirical multitude to the material categories and from then the standpoint of formal materialism –

Synchronic priority of Being as Being-there – the activist among these class participations of wild-cat or Jeppa strikes.

The retroaction of material temporality – actual being in the world and Historicality which is Historiology and Interpretation of materialism in the form of Being-there as bus strikes as catching buses to labour in Kapashera from Sangam Vihar route to Kapashera or even Wazirpur route to Kapashera which then is finally the formalism of being-there towards the empirical multiplicity of transport bourgeois outlook which can be a intertwined temporality with the laboring axis above and a Historical Arc which runs back to Ambedkarism which influences its anti-BMS and Shiv Sena developments of congealed specialists and the visit to V.V Giri labour institutes assures this type of commercial following of informalised labour in current Mumbai a type of set back in long struggle arcs.

- III. Material Developments in Line with Journalism and that becomes an Investigation in Two-Fold Task other such Jargonised versions of a Militant all confirming the Braudelian History and even Arrighi spiral of surplus-exploitation in the sense of production orientations of underconsumptionism in Bombay and then India which is also overproduction and falling rate combined crises recently with a depression monetarism in Public Policy developing into illegal corruption histories surfacing with Heroic temporalities to oust the fascists of all types – a Materialist Philosopher – Sirohi.

Arcs with Histories in concrete format – the history of backward peasants in Sugarcane Maharashtra and indications of Vidarbha class spontaneity against the idea of Sainath that it is suicide alone – depression in agriculture though is confirmed by debt praxis in Lazarato's sense which is the debt induced labour by withdrawal of world bank and failed monetarism towards unlawful in fact debit policies in the sense of public spending without borrowing from World Bank which then is needed to mediate the public policy in Indian developmental policy since the financial liberalization laws of post-Mahalanobis plans of Chidambaram and even Manmohan Singh which is why it is converted to in fact a debt policy by BJP which begins the fiscal crisis in India by 2006 unlawful mediations towards the removal of corrupt laws placed against nationalization of domestic monopoly capital.

- IV. Historicality

The revolutionisation of the masses in simple point by point strikes for all axes to become Interpretation - this then is the whole empirical study of Heideggerianism in Sirohian format.

This objective case study should enlighten one whether one can live under such dictatorship of finance imperialism by means of fascist developments throughout the global economic crisis which in India was extreme utopia in one phase only - but actually a deep depression spiral as well - a virtual boom and actual crisis in Keynesian parabolas.

I call this the impossible real of an Event - that in fact there is historical use-value time and kairos again in India - because it means the masses command the production and economic budget and monetarism which has a dash of Franciscan return to Bring and poem as Eternal Invariant - Communism has won in the sense of a new arc called Experience - in fact the change to Experience as Interpretation which is Historicity.

By Historicity I mean a lived sense of all these things called macro or major changes pushing people to debt or outskirt living as in fact a systematic crisis lived for History and Historicity.